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The Concept Human: New Achievements and Prospects. Iryna Harbera, "Movnoareal'ne pole kontseptu liudyna: Frazeokodovyï riven' i linhvokomp'iuterne modeliuvannia" (TOV "Nilan-LTD", Vinnytsia 2018, ss. 170)¹

Abstract

The article is a review of an interesting and significant work which summarizes the qualification features of concepts in the modern linguistic paradigm. The specificity of the verbal objectification of concepts is characterized by means of areal phraseology and the concept *human* in the phraseology of eastern-steppe Ukrainian dialects is structured. A corpus of phraseological units of eastern-steppe Ukrainian dialects with the archisema 'human' was formed. The concept *human* is represented through a system of cultural codes and inter-code transitions. The linguistic database "The Concept *Human* in the Phraseology of Eastern-Steppe Ukrainian Dialects" was created, based on the ideographic, axiological, structural classification of phraseological units. The ideographic description of the concept *human* and the analysis of its secondary semiotic system are integrated.

Keywords: areal phraseology; classification of phraseological units; concept; culture code; linguistic database

The monograph by Iryna Harbera *The Language-Areal Field of the Concept Human: Phrase-Code Level and Linguo-Computer Modelling* (Harbera, 2018) is an interesting and significant work which meets the standards of modern science.

In this peer-reviewed work, the author successfully realizes the goal of "identifying and defining the specifics of the concept *human* in the phraseology of eastern-steppe Ukrainian dialects based on a system of cultural codes and compiling an appropriate linguistic database" (Harbera, 2018, p. 7). The study can therefore be regarded as a significant contribution to the development of areal phraseology issues.

The study is characterized by the completeness of the illustrative corpus (706 phraseological units were collected in the villages of Novotroitske and Olhinka in the Volnovakha district of Ukraine's Donetsk region, in their many contextual manifestations and implementations) and by the consistency of the presentation of the material. The terminological and methodological bases of the research indicate the high linguistic erudition of the author. The scientific novelty of the monograph is indisputable. Firstly, it is the first time a corpus of phraseological units of eastern-Ukrainian dialects with the archisema 'human' has been formed. Secondly, the concept *human* in

¹ Iryna Harbera, "The Language-Areal Field of the Concept Human: Phrase-Code Level and Linguo-Computer Modelling" (TOV "Nilan-LTD", Vinnytsia 2018, pages 170).

the phraseology of eastern-steppe Ukrainian dialects has been represented through a system of cultural codes and inter-code transitions for the first time. Thirdly, a new linguistic database “The Concept *Human* in the Phraseology of Eastern-Steppe Ukrainian Dialects” has been created

The monograph has a clear and transparent structure, consisting of an introduction, three sections, conclusions, lists of references and sources, a list of abbreviations, a glossary and supplements.

The first section, “The concept *human* in the phraseology of eastern-Ukrainian dialects: constitutive principles of research”, is devoted to the establishment of the ontological essence of the concept in linguistics (subsection 1.1), the ascertainment of the verbal objectification of the concept *human* by means of areal phraseology (subsection 1.2) and its structural organization in the phraseology of eastern-Ukrainian dialects (subsection 1.3). The section actualizes the author’s views on the concept as an epistemic, psycho-mental and ethnocultural formation with an emphasis on the integration of these concept interpretation vectors.

This approach is a well-reasoned choice for the basis of the study. The structure of the concept *human* in the phraseology of eastern-Ukrainian dialects in the first section is based on the classical views of cognitive linguistics and linguo-culturology scholars (Jackendoff, 1994; Krasnykh, 2002; Kubriakova, 2004; Langacker, 1991; Leech, 1974; Levchuk, 2018; Maslova, 2005; Pavilionis, 1990; Selivanova, 2004; Teliia, 1996; Wierzbicka, 1992, etc.). It is logical that the concept *human* contains the following components:

1. a conceptual component, which involves a review of *human* definitions in explanatory, philosophical, psychological, associative, sociological and culturological dictionaries, and a dictionary of symbols;
2. a figurative component, represented by a secondary sign system;
3. a semantic component, represented by the phraseological and ideographic paradigm of areal phraseological units;
4. an evaluative component with a consistent allocation of positive, negative and neutral phraseological units.

Areal phraseological units are recognized as a powerful means of verbalizing concepts (Harbera, 2018, p. 37), since the living folk speech of dialects reflects the modern ethnocultural situation of individual territories of a country.

In the second section, “The concept *human* in the phraseology of eastern Ukrainian dialects: cultural coding”, theoretical and applied issues of cultural coding (subsection 2.1) are described. The system of cultural codes (subsection 2.2) and inter-code transitions (subsection 2.3) of the concept under consideration are characterized, with a thorough description of the lexical and semantic variants of phraseological units. The concept *human* is represented by a detailed system of a) cultural codes (somatic, subject, zoomorphic, anthropic, phytomorphic, natural, gastronomic, spiritual, quantitative, temporal, mythological, action, sensory, spatial, qualifying, speech), which are formed by 488 areal phraseological units, and b) inter-code transitions (two-component and three-component), which are represented by 218 areal phraseological units. The author represents cultural codes and inter-code transitions using lexical-semantic variants (Harbera, 2018, p. 61). The monograph does not offer a definition of the term ‘lexical-semantic variant’, due to the specifics of the work. It would also be appropriate to trace the percentage ratio of dialectic indicators and literary lexemes in the secondary sign system, which constitutes the figurative component of the concept *human*. Such data would make it possible to use the results of the work for comparative studies with the representation of this concept in phraseological units.

Nonetheless, the second section represents a significant contribution to the study of Ukrainian cultural coding and the national-cultural specifics of the concept *human*.

The third section, “The concept *human* in the phraseology of eastern Ukrainian dialects: a linguistic database”, presents the scientific experience of using a linguistic database in Ukrainian phraseology. It describes the establishment of the qualification features and classification parameters of a linguistic database (subsection 3.1), and the two stages of processing (infological and

datological) in the design of the linguistic database “The Concept *Human* in the Phraseology of Eastern-Steppe Ukrainian Dialects” (subsection 3.2), based on Microsoft Office Access using a single data table. Harbera models the database based on the ideographic, axiological and structural classification of phraseological units. Unfortunately, the author does not indicate what typological foundations of the latter two classifications form the basis for her modelling.

The ideographic model of the phraseological-semantic field “Human” in the eastern-steppe Ukrainian dialects has a multicomponent structure (the phraseological-semantic groups “Character”, “Appearance”, “Physical state”, “Mental abilities”, “Communication”, “Emotional state”, “Social characteristics”, “Age characteristic”), which is sufficiently illustrated. However, the author does not indicate where and when the corresponding linguistic database was tested, nor what parameters were refined at the infological and datological stages of design. Such information would be useful for the further practice of using linguistic databases in phraseology.

The design table of the database (following the infological stage) is represented by nine fields:

1. the ordinal number of the areal phraseological unit;
2. the areal phraseological unit;
3. the meaning of the areal phraseological unit;
4. the representative of the cultural code;
5. the type of cultural code;
6. the type of areal phraseological unit according to ideographic classification;
7. the type of areal phraseological unit according to axiological classification;
8. the type of areal phraseological unit according to structural classification;
9. the context.

It would be advisable, when improving the linguistic database, to add a tenth field containing emotive marks (‘vulgar’, ‘rude’, ‘humorous’, ‘dismissive’, ‘ironic’, ‘abusive’, ‘familiar’, etc.), since they are an obligatory component of phraseographic works.

The database can be positioned as an electronic terminographic dictionary, to be used for educational purposes by higher education philology students. It may also provide the basis for the compilation of textbooks on areal phraseology.

Harbera offers a wide range of readers a work, based on new, rich factual material, which clarifies and complements the structure of the concept *human* in Ukrainian phraseology. Thus, the conceptual component provides an interpretation of a human as a natural and social creature who has consciousness and language, who can think and work effectively, and who evolves, creating a history and national culture. The descriptive component has been formed by cultural codes and two-component and three-component intercode passages. The semantic component has been simulated by the phraseological and semantic groups ‘Character’, ‘Appearance’, ‘Physical state’, ‘Intellectual abilities’, ‘Communication’, ‘Emotional state’, ‘Social characteristics’, ‘Age characteristics’. The estimative component has been formed by positive evaluative, negative evaluative, and neutral evaluative areal phraseological units with an absolute predominance of negative estimation, which is a more detailed representation of the negative portrait of a human in the phraseology of eastern-steppe Ukrainian dialects.

The conclusions are sufficiently reasoned, highlight the key provisions of the work and have an important theoretical and applied significance for modern linguistics.

The lists of sources and references once again confirm the objectivity of the main provisions of the monograph and its solid theoretical justification.

The reliability of the illustrative corpus is ensured by the representativeness of the supplements.

Harbera defines the research perspective in the monograph, viewing it “in the further study of the concept *human* in Ukrainian dialect phraseology with the expansion of the areas of study” (Harbera, 2018, p. 146). We agree with the researcher that this will allow for an exhaustive description of the concept under consideration in the phraseology of the modern Ukrainian language with a projection onto a conceptual picture of the world.


The considerations and remarks made in the review are of a consultative nature and do not diminish the theoretical and practical significance of the monograph, nor the scientific attempt of its author to investigate the specifics of the concept *human* in the phraseology of eastern-steppe Ukrainian dialects based on the system of culture codes and with the creation of an appropriate linguistic database. The approach to the study of the concept proposed by the author corresponds to the modern direction of linguistic research (Blagoeva et al., 2019; Krasnobaieva-Chorna, 2019; Mykhalechuk & Bihunova, 2019; Rodzevich, 2018). The monograph has a great importance for understanding the problems of linguo-culturology, evaluative semantics, ethno-phraseology, phraseological ideography, axiophrasemic pragmatics, applied linguistics, etc. and expands the methodological limits of areal phraseology.

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